

DAVID serving his Generation,

O R

A DISCOURSE

Wherein is shewed that the great Care and
Endeavour of every Christian ought
to be, that he may be Serviceable
unto God and to the present
GENERATION,

Delivered in a

SERMON

Preached to the GENERAL COURT of the CO-
LONY of New-Plimouth in New-England on the 3d.
Day of June 1674. Being the Day of ELECTION
there.

By SAMUEL ARNOLD Teacher of the Church
of Christ at Marshfield in New England.

Joh. 17. 4. I have Glorified thee on the Earth, I have fini-
shed the work which thou gavest me to do.

1 Cor. 12. 7. The manifestation of the Spirit is given to eve-
ry man to profit withal.

Phil. 1. 21. All seek their own, not the things which are
of Iesu Christ.

Rev. 2. 19. I know thy Service.

IMPRIMATUR

} John Oxenbridge.
Increase Mather.

Cambridge, Printed by Samuell Green. 1674.

To the Reader.

THAT Men ought to be of a publick Spirit is a Truth granted by all; for even the light of Nature doth evince it. Hence the Heathen Orator could say, That we are not born for our selves; and it was a great Speech in him when he professed, Ne immortalitatem quidem contra Rempublicam acciperem. Right Reason teacheth that the more common any good is, the better it is. Hence the first being is the chief good, because he is the most Common, yea, a universal good. Wherefore they that are of the most publick Spirit, and whose practice is accordingly, must be acknowledged to be most like the blessed God, who doth good unto all, and most like unto Iesus Christ who went about doing good. And as such are now likest unto him in respect of grace; so in that blessed day which is coming (and which the Lord hasten) when what ever Service hath been done in sincerity for God or for his people, shall receive a full reward; they will be most like unto him in respect of eternal Glory. It is Infinite mercy to be an Instrument of the least good; How great cause then have they to admire free grace, unto whom the Lord hath given to be useful unto many, since all such shall at that day shine as the Stars for ever and ever? That Serviceableness which is treated on in the following discourse is indeed the duty of every Christian, but more eminently of some, viz. such as are providentially put in to any publick Capacity. It was a Title of Honour to the Kings of the Gentiles called *εὐεργέται* yea, they used to make them their Kings who had been Benefactors. A few men in publick place, intued with much of a publick Spirit, may preserve a whole Land from ruin, Jer. 51. Ezek. 22. 30. It becometh a David to bring others to serve his Generation according to the will of God. Nehemiah to seek the welfare of the children of Israel. A Mordecai to seek the weal of his people. A Paul not to seek his own profit but the profit of many, that they might be saved, and to have the Care of all the Churches coming upon him daily; And a Timothy naturally to care for the state of Gods Church. So likewise a publick Spirit is in some degree the Attainment of every one that hath an heart after Gods own heart. All the Children of Abraham are not only blessed, but made


To the Reader

made blessing to others. The godly wife of Phineas, though one in a private Capacity only, yet had learnt to preserve the glory of God above her own greatest Comforts, and Concernments in this World. But there are very few that attain to this Spirit in that degree, and measure which David had, and which is yet before us upon whom the Ends of the World are come, for our imitation. A blessed man lately amongst us, said well, that Christians should be like unto that worthy Prince, who when he had but one breath to draw spent half of it for the people, crying as he fell down slain in the Lords Cause, O my God have compassion on my Soul, and on this poor people. But how rare are such Spirits? or such as Luther's whom nothing could content but to be a servant of the Church. His life was not dear to him comparatively to the Churches prosperity. Modò me moriente florent Ecclesia. Alas now if ever we may take up the Apostles complaint, Phil. 2. 21. For all seek their own, not the things which are Jesus Christs. We have cause to lament over it with tears of blood (were that possible) that there is so much of a selfish private Spirit prevailing, & so little of the contrary. One speaks weightily in saying--Many seek themselves so much while they live, that it is to be feared that they will loose themselves for ever when they dye. (Considering then we are fallen into a self-seeking Generation, the ensuing discourse is a word fitly spoken; wherein our Reverend and beloved Brother, hath manifested his Faithfulness to the Lords truth and Cause. And although his modesty and humility would not suffer him to be active in exposing what he had preached on a solemn Occasion, unto further publication by the Press, yet we doubt not but that he hath by yielding to the Importunity of others therein, done that which will be, a Service for God, and to many of the present year and of succeeding Generations. That so it might be to the hearty assent, and Prayer, of thy Servants for Jesus sake,

Thomas Walley.
Thomas Thacher.

ACT. 13. 36.

For David, after he had served his own Generation by the Will of God fell on sleep, & was laid unto his Fathers, & saw Corruption.

N these Words (which are the words of Paul) we are presented with these five things.

1. The Life of David, a man after Gods own heart, and fitted thereby to be a pattern and Example to the Servants of God in after Ages and Generations.

2. The Death of David, under a comfortable Shadow and Similitude, he fell asleep.

3. The Burial of David, he was laid to his Fathers

4. The Effect of his Death and Burial, he saw Corruption.

5. A convincing Argument hence to prove that those words in Psal. 16. 10. were spoken of Christ and properly to be applyed unto him and not to David; For David saw Corruption, but Christ saw no Corruption here, ver. 37. Therefore that Holy One to, or concerning whom that promise, ver. 34. was made, was Christ.

In the first of these, (which may be the Subject of the present discourse) we have, (1) a Metaphorical Expression of Davids Life, under the Term of Service, David though a King yet he was a Servant, which requires Diligence and Faithfulness, and is attended with many Exercises of Patience. (2) The Subject of his Service, his own Generation, those that were his Contemporaries, that lived in the same Age and Generation with himself. (3) The Rule whereby he served his Generation, by the will of God; not by his own will, not by the will of his Generation, not by his own will although he was a King, not by the will of his Generation although he was a servant, he was not such a King as to serve them by his own will, nor such a Servant as to Serve them by their will.

A

David

David in this serving his Generation may be considered and lookt upon, (1) As a private Christian, as a goodly man. (2) As a man in publick place, (1) As a Prophet, for so he was a man endowed with abundance of the Spirit, whereby he was an Instrument of publishing the mind of God for the good of his Church, not only in that Age but in *after Ages* of the World. (2) As a King, the *Political head* of Israel, now under all these Relations *David served his Generation, and served them by the will of God.*

Doct. The life of a Christian, especially of such as are in publick place ought to be a Serving of their Generation, and to be ruled therein by the will of God: Every Christian as he hath a God to Serve, so he hath a Generation to Serve, in serving of which he Serves God, every Christian should so live as that his Generation may be the better for him.

In the Doctrinal prosecution of this point, I shall show, (1) Wherein this service of our Generation doth consist? (2) Why a Christians life must be spent in the service of *his Generation*? and (3) Why by the will of God?

* *Quest. 1. What is it for a Christian to serve his Generation according to the will of God?*

Answ. There is comprehended and implied in it, 1. That Christians should be men of publick Spirits, it is requisite that every Christian should be so, especially publick persons, they must not be of private Spirits, not carer in any private Interest, a private Spirit is an un-Christ-like: un-Christian Spirit, to look only on our own things, to be of a private Spirit is more Cain like, Gen 4.9. then Christ-like, Phil 2.4,5. Let the same mind be in you that was in Christ, that we be not such as Paul complains of Cor. 2.1. that seek our own things, David had this publick Spirit, Psal. 122.9. I will seek thy good, this also was Nehemiabs frame, Chap. 2.10. he sought the welfare of Israel, and Mordecai's, Esther 10.3. he sought the wealth of his people, and spoke peace to all his Seed.

2. It implies also a love of our Generation, our Generation must lie near our Heart, there is a duty of love that we owe to our whole Generation, to every man in it, a bond, a tie that every Christian hath upon him to all the Members of *his Generation* however Circumstanced, some with a love of compassion others with a love of complacency, herein consists the Strength and Sinews of our Generation-Service, this doth influence and animate all, Gal. 5.13. by love serve one another, Psal. 132.6. *thy prosper thou love thee.*

3. *A Sollicitous care to do what may be done for the good of our Generation*, a casting in our minds, what we may do whereby we may be most serviceable to our Generation, by what means we may do the most and best good for our Generation, what that Service is, our Generation stands in need of, by attendance whereunto we may promote their good, *Cau. 8. 8. what shall we do for our sister?* a solicitous question, so we must be saying, what shall we do for our Generation?

4. *A solemn and serious pondering and weighing the state of our Generation*, Christians must study their Generation, *Heb. 10. 24. Let us consider one another.*

1. *Study the evils of our Generation*; there is a two fold evil that every Generation of Professours is ordinarily tainted with, (1.) *Practical*, as every Generation of fallen mankind is under the prevailing power of sin, so there are some sins that are the special prevailing sins of such a Generation; *Israel* in the wilderness had special sins incident to that Generation, unbelief, tempting of God, murmuring against him and his Servants, were the provoking sins of that Generation, wherewith they grieved God forty years, *Psal 95. 10. in Canaan* there were other sins, when they had plenty and abundance of all outward Comforts and blessings then they were lifted up, and kicked against God and forgate him, *Deut. 32. 15-18.* So mind the evils of our Generation as to withstand them. (2.) *Doctrinal* evils, the errors of our Generation, *Doctrinal* evils as well as *Practical* have been from Generation to Generation in the Church of Christ, and among a professing People, *Rev. 2. 14, 15.* in the Church of *Pergamus* were the *Nicolaitans*, and in the Church of *Corinth* some denied the Resurrection, *1 Cor. 15.* there must be an opposing and withstanding of these evils, *Contend for the Faith, Jude 3.*

2. *Study what is the work of our Generation*; Every Generation hath a common work and something proper, some special Service to do for God; *Moses* was to bring *Israel* out of *Egypt*, *Joshua* to possess them of the promised Land, some are to lay the Foundation for God and others to build thereupon; *David's* work was to settle the *Ark* in *Zion* under Curtains, and *Solomon's* to build a Temple for it.

3. *The faithful Improvement of all the Talents God hath bestowed us with for the good of our generation*, so did *David*; some have one Talent, some two, some five, and they are all to be laid out for the good of our Generation. Particularly, (1.) *Our Interest in God*, to plead with

God for mercy for our Generation, to divert and turn away the wrath of God, to stand in the gap, to wrestle with God for them, *Iſa. 122. 6.* Pray for the Peace of Jerusalem (2.) Our Interest in men, which is a Talent, and ought to be improved faithfully for their good, in labouring to reduce them from any evil way, &c. *Eſther 4. 14.* (3.) Our graces, by endeavouring to season our Generation therewith. (4.) Our parts and gifts, either natural or acquired, wisdom, &c. (5.) Our Estates, by being willing to expend them in promoting any publick good either of Church or Common-wealth, when God calls for them, *Prov. 3. 9.* (6.) Our places of Authority that we are entrusted withal.

Quest. 2. *Why must a Christians Life be the Service of his generation?*

Reas. 1. *Because such a Life is a Christ-like Life,* Christ Jesus came into the world to save and to serve the world, we shall herein write after the highest and purest Copy, *Mat. 20. 28.* no Servant of his Generation like him, no Service like his, none ever served themselves less then Christ did, nor their Generation more, he spent his Life and laid down his Life, (though not for that Generation only, yet) in the Service of his Generation, Christs Life was Exemplary unto us.

Reas. 2. *Because we are Debtors to our Generation.* 1. Because God hath commanded us to serve one another, *Gal. 5. 13.* it is a general Canon; two debts we owe to our Generation, the debt of love, and the debt of Service, by vertue of Gods Command, *Rom. 1. 14.*

2. Publick persons are under a special Obligation and Bond of Service, the Latine word, *officium*, signifies both office and duty, and they have more Service from their Generation then others, and therefore owe more Service to their Generation, *Eccle. 3. 9.*

3. *We are all served by our generation,* the great God of Heaven and Earth hath in his Infinite wisdom so disposed of things in the world, that as the whole Universe hath a dependence upon him, so also some dependence one upon another, as we cannot live without God, so neither without one another.

4. *Our generation is our Masters Family,* God is the Father and Master of the great Family in Heaven and Earth, and in the faithful serving our Generation we serve the God of our Generation, as the Steward of a great man in serving his Masters Family according to his will, serves his Master.

5. *We have many near Relations within the compass of our Generation.*
Plal.

Psal. 122. 8. For my Brethren and Companions sake, I will say, Peace be within thee.

Reas. 3. Our own good is wrapped up in the good of our Generation: the better it fares with our Generation, the better will it fare with us, if our Generation be happy, prosperous, holy, &c. it will be well with us, so with Israel in Babilon, they must seek Babil's peace and prosperity, for therein they sought their own, Jer. 29. 7.

Qu. 3. Why must Christians in serving their Generation be ruled by the will of God, and not by the will of their generation, nor by their own will?

In Answer hereunto, I shall first speak something to the Negative in those two things mentioned.

1. *The will of our Generation must not be the Rule of our Service.*

Reas. 1. Because sometimes our Generation is exceeding vile, very corrupt and sinful, it is the portion of Saints to live in an evil Generation, Deut. 32. 5. a perverse and crooked Generation. ver. 20. a froward and faithless Generation, Judg. 2. 10. a Generation which know not the Lord, Psal. 78. 8. a Stubborn and rebellious Generation that set not their Hearts aright, Psal. 95. 10. A Generation that erre in their Hearts, Mat. 3. 7. a Generation of Vipers, Mark 8. 38. an Adulterous and Sinful Generation, Act. 2. 40. an untoward Generation.

Reas. 2. The best Generation is ordinarily a divided Generation, a mixed Generation, like those in the confused Assembly at Ephesus, Act. 19. 32. some cry one thing and some another, some are for God, and some are for Baal, whence it is impossible to serve our Generation according to their will, it is more possible to please God then to please our Generation.

Reas. 3. Because our Generation is changeable, they may cry Hosanna to day, and crucifie Christ soon after, as they change often in their Fashions, &c. In Religion; Luk. 4. 22. they admire his gracious words, ver. 28, 29. they are filled with wrath and would kill him presently, Jer. 2. 36. why gaddest thou about so much to change thy ways ver. 11. My People have changed their glory, &c. Isai. 24. 5. they have changed the Ordinances, &c.

2. *Our own will must not be the Rule of our service.*

R. 1. Because we are all subordinate to God, even the greatest Monarch in the World, the highest rank of men is subordinate to a higher power; God allows no Man upon Earth to rule by his own Will, it is

Gods peculiar prerogative, who is *Lord of Lords and King of Kings, the only Potentate, the Prince of the Kings of the Earth*, Rev. 17. 14. 1 Tim 6. 15. Rev. 1. 5. *If Christ say, not my Will but thy Will be done, Mat. 26. 39, much more we.*

R. 2. Because the Will of Man is naturally very corrupt, and sinful, yea even the best of men have a corrupt will within them, they have a will and a will.

But the Will of God must be the Rule;

R. 1. Because God is our Sovereign, our Supreme King, Lord and Master; Christ teacheth us to pray, *that his Will may be done by us*, Mat. 6. 9. *For thine is the Kingdom, Power and Glory*, ver. 13.

R. 2. Gods Will is a compleat and perfect Rule of Righteousness.

R. 3. This way of Obedience to the Will of God is the way of the Blessing and Prosperity of our generation.

Use I. *For Instruction*: 1. Hence learn, that the life of a Christian is very laborious and painful, especially of those in publick place.

2. The highest place among men is a service, those in highest place are but Servants to others, such as have the greatest Dignity have the greatest Duty.

3. Such whose life is a Service, a laborious Service, they may expect their death to be a comfortable sleep, a quiet sleep after a hard service is very comfortable, *to sleep in Jesus is a sweet thing*, 1 Thes. 4. 14.

Use II. *For Reprehension*, 1. Of such as are altogether of a private Spirit, mind themselves and their own Interests, but care not what becomes of their Generation.

2. Such as are unprofitable, useless ones, meer Drones, idle persons by whom their Generation hath no benefit.

3. Such as pull down the displeasure and wrath of God by their Sins upon their Generation.

Use III. *For Exhortation*, thus to serve our Generation according to the will of God, mind this Duty, we have a Generation to Serve, and Service to do for our Generation, let us therefore in Gods name be exhorted so to live that our generation may fare the better for us; we have a set time of Service, and but a short time to do Service in, and a great account to give to our Master and the Master of our Generation; and consider we were served by our Generation before we could serve our Generation.

I shall direct this Exhortation, 1. To all in General. 2. To those that

that have the power of Election in their hands. 3. To those that have the Legislative power: 4. To the Ministry. 5. To those whom God and his people shall choose to guide us this following year.

1. To all in general, mind these following Directions.

1. Endeavour with all your might after godliness and holiness, and those that are sanctified, and holy ones, labour to be more holy then you are, the more holy and godly ones, the better it is for the generation, *Psal. 14. 5.* God is in the generation of the righteous, God blessed the Family of *Potiphar* for *Josephs* sake, *Gen. 39. 5.* and the house of *Laban* for *Jacobs* sake, and *Chap. 30. 27, 30.* *Prov. 14. 1.* Every wise woman buildeth her house but the foolish plucketh it down with her hands, *Eccles. 9.* ult. one sinner destroyeth much good; *Numb. 32. 14.* ye are risen up in your Fathers stead an increase of sinful men to augment the fierce anger of God, the more wickedness and wicked men in a generation, the more wrath against that generation, so evil may a generation of Professors be that *Moses* and *Aaron*, and *Samuel*, yea, *Noah*, *Daniel*, and *Job* cannot stay Gods anger from them; *Ier. 15. 1.* *Ezek. 14. 14, 16, 18, 20.* Every sinner contributes to the anger of God, oh then let all sinners be persuaded to turn from the evil of your wayes, else your generation will have cause to cry to Heaven against you.

2. Labour to improve your Piety in fervent Supplications for the good of your generation, be prayer-ful for your generation, wrestle with the Lord for them, prayer brings in rich blessings, it opens the flood-gates of mercy, to let in mercy, and to keep it in, it shuts out wrath and keeps it out, we have had in *New-England* the great mercy of a praying people, a Generation of mighty wrestlers with God, that have stood in the gap, that have kept out Judgements, that have pulled in mercies, oh let not your praying hands fall, lift up the feeble hand, *Exod. 17. 11, 12.* one praying *Moses* did *Israel* more Service then all the fighting men of *Israel*; when *Moses* lift up his hands *Israel* prevailed, when he let down his hands *Amalek* prevailed, by this Spirit of Prayer all may help forward the work of God in their generation.

3. Be peaceable, *1 Thes. 5. 13.* be at peace among your selves, peace and prosperity come and go together, *Psal. 122. 7.* Peace be within thy Walls and Prosperity within thy Palaces, Peace be with you, was the ordinary Salutation of the Jewes, be not Factious, nor sowers of discord among Brethren, *Prov. 6. 16, 19.* Blessed are the Peace makers, *Math. 5. 9.* where

where Peace is, God is, it is therefore called *the Peace of God*, Col. 3. 15. and he is called the *God of Peace*, 1 Thes. 5. 23. Heb. 13. 20. the *God of Peace* and love dwells with them and in them that are at peace one with another, 2 Cor. 13. 11. grace and peace go together, 2 Pet. 1. 2. all blessings flow in hereupon, Psal. 133. God rules in union, Satan in Division.

4. Observe order, True Gospel Peace is the calmness of order, this will be the glory, strength and safety of a generation, God is a *God of Order*, 1 Cor. 14. 33 let us every one stand and move in our proper place; while *Israel* is in order in their Tents, neither man nor Devil can hurt them, there is no divination nor Inchantment against them, Numb. 24. 5. with Chap. 23. 22. Keep your Ranks and Files that the Enemy break not in, and put you to the Rout; if you be famous in the Congregation and men of Renown, Numb. 16. 2, 3. yet be not Seditious and Rebellious against God, against *Moses* and *Aaron*, lest God make you famous or rather infamous by his Judgements upon you.

5. Do what you can to promote the Efficacy of the Gospel, if you be Enemies to the Gospel, you will be found Enemies to your generation, and if so you be, we shall be necessitated to pray against you, Can. 2. 15. Take us the Foxes, &c. take us, or from us: Be our fellow labourers, hinder not the success of the Gospel by throwing calumnies and Slanders on the dispensers thereof.

6. Bear up the heads, and strengthen the hands and hearts of those that are godly, especially such whom God hath called to special Service for their generation, Zech. 12. 5. the Governours of Judah shall say in their heart, the Inhabitants of Jerusalem shall be my strength, &c. Ezra 10. 4. Arise, &c. we also will be with thee.

7. Be careful to build up the Churches of Christ, the house of God, it's certain the work of our generation is to carry on Temple-work, our Fathers have laid the Foundation, and left the carrying on of the Superstructure unto us, let not the work of Gods house be neglected, Psal. 74. 5, 6. Ezra 5. 1, 2. and 6. 14. they prospered through the prophesying of Haggai and Zechariah; do not pull down the house of God, be not a generation of Vipers to eat out your Mothers bowels.

8. To those that have power of Choice this Day, Serve your generation by the will of God in it, it is a high favour, a rich mercy of God that we have free Choice, that we have not such imposed on us as might domineer

mineer and Tyrannize over us, but that we may Annually elect our Rulers, and though we have cause to mourn in the consideration of those choice and renowned Leaders whom God hath removed from us and are *asleep in Jesus*, (and let them sleep quietly) yet through the mercy of God we have a competent Choice, be thankful to God for this mercy, and in Testimony of our thankfulness to God improve this privilege for the good of our Generation ; it's a great work we have to attend this day, and will be a good serving of our Generation for the following year, if we be careful to elect such as will *serve their Generation by the will of God* : (1.) Some are careless and heedless, mind not what they do in it, but let not us be slight and trivial in such a work : Consider the greatness of the work ; we are to choose *Guardians* to be *second Fathers* to us not because our *first Father* is dead, but because he is in a *farre Country*, let us not Act as meer *Children*, but as those that have some understanding what a benefit or detriment such a choice may be to us : We are this day to make a new choice of Rulers, whom the Scripture sometime calleth Gods, and therefore let us desire that God would Rule us in our choice, and be careful to choose such as may be Gods Representatives to us, in whom and with whom God may be : We are now to lay Foundations, and Foundations they will be either of publick Weal or Woe, *Psal. 11. 3* Let us choose sound Timber, fit Stones to lay in the Foundation, a small error in the Foundation will prove very destructive to the building. We are this day putting a Sword into Mens hands, a Sword of Power, a Sword that will cut, it will either be offensive or defensive, *Rom. 13. 3, 4.* let us be so wise as to put this Sword into Wise Mens hands that may manage it aright for the Glory of God and our good : We are now to choose *Steers-men*, *Helm-men* to steer the Course of the Barque of this Common-wealth, let us be careful therefore into whose hands we put the Helm, although the Vessel be small yet the charge is great and of great worth that is imbarqued in it ; no less then our All lies upon this choice, even all our choicest things. (2.) Some designe, only design right, and God be with you, design not the serving your own private ends and Interests, act not out of designe any other wayes then the Text sets before us ; eye in our choice those things which were in *David* our President, and are commended to us, *Psal. 78. ult. Integrity of hands and skilfulness of hands*. (1.) Choose such as have sincere hearts, that have true piety, hearts for God, real Christians ; *Integer quasi integer*, an untoucht man, a sound man, a sound whole man ; choose such as are

B

sound

found in the Faith, such as singly, simply and uncorruptly aim at the Glory of God and the Peoples good as their highest end, men of true and approved Godliness and Integrity, Fidelity to God and Religion, the more faithful men are to God the more faithful we may expect them to be to us: Mind *Job's* counsel to *Moses*, *Exod. 18 21. such as fear God, &c.* Hearts not ballanced with the fear of God will be byassed by private ends that will cause them to miscarry.

2. Choose such as have skilfulness and dexterity of hands; *prudence of his palm*, they must be men of skill and understanding in the times, as many of *Isshbar* were, *1 Chron. 12. 32.* such as may be able to work the Vessel in Storms as well as in Calms; every Godly honest-hearted man is not fit to be a Magistrate, though he mean well, yet for want of skill he may overthrow the Vessel and sink all; and on the contrary; the more skilful any are, if not Godly and upright also they will be the more able to pervert Justice, and turn Iudgement into Gall and Wormwood, *Amos 6. 12.* Choose also Men of courage, and sweet Spirited men, let the Vine and the Fig-tree have the first choice, let us never be put through their refusal to choose the Bramble to Rule over us.

3. To those that have the *Legislative Power* in their hands, you had need to be very careful in making Laws, the Laws are this Sword, Laws are strong things and so they ought to be, see that you serve your Generation according to Gods will, not your own will, not the will of your Generation, differing from and contrary to the will of God; make Laws consonant to the Scripture, make such Laws as you need, neither be afraid nor ashamed to execute; Consult with the *Sacred Oracle*, if you would be good States-men, be good Scripture-men; Produce not the birth of your own Counsels, but of the Counsel of God, it is too much for any man to walk in his own Counsel, but much more so make a Corporation and Body of Men so to do, or else to suffer for not so doing; we are a subordinate state, as to the King of *England* so to the King of *Heaven*, and we are bound not to make any Laws repugnant to the Laws of *England*, much less must any Laws be made contrary to the Laws of *Heaven*, we have the Statute-book of the King of *Heaven* with us, let nothing be found in ours that is repugnant thereunto, *Dent. 17. 18, 19 20* The King himself was to write out a Copy of Gods Law, and act according to it, that he might prosper, and so must all subordinate Rulers.

4. To my Reverend Brethren and Fathers in the Ministry, I am less then the least of you, and unworthy to give Counsel to you, yet he whose Servant I am and in whose Name I speak is worthy of your attention; our Title bespeaks us Servants not only of God but of our Generation, and there is no service of greater weight for the good of our Generation then ours, therefore let us be very careful to do this service by the Will of God.

1. Affect Piety more then Popularity, let us wooe for Christ more then for our selves, Christ is the Bridegroom, *we are or ought to be the Bridegrooms Friends*, Joh. 3. 29. *John* was willing that his Disciples should be Christs Disciples and therefore he sends them to him to be confirmed *that he was the Christ*, Mat. 11. 2, 3. We shall do little service to Christ or to our Generation by endeavouring to espouse them to any private apprehension of our own, they will not be our Crown, and Glory, and Joy at the great Day; *Paul* warns the Elders of *Ephesus* to take heed of speaking perverse things to draw Disciples after them, Act. 20. 30, 2 Cor. 11. 3. his desire is to espouse them as a chaste Virgin to Christ, Deut. 35. 6. &c. the younger Brother was to raise Seed to his Elder Brother, and if not to be unthod, and to have his Face spit upon; our care must be to bring forth a Generation for Christ.

2. Study Unity and Harmony rather then Singularity, let the Prophets of the Lord be singular from the Prophets of *Baal*, but let there be sweet Unity and Harmony among our selves, let us see eye to eye, and lift up the voice together, *Isai* 52. 8. let us with one mind and mouth glorifie the Father of our Lord *Iesu*, Rom. 15. 5, 6. let us in all our Ministerial Dispensations be *Harmonious* as the four *Evangelists* were in writing the Life and Death of Christ; and as the Apostles and Prophets that are under Christ the Foundation of the Church: we are under rowers, 1 Cor. 4. 1: let us Row together that we may Row our Generation to Heaven; let it be said of us as of *Paul* and *Titus*, that we walk by the same Spirit, and tread in the same steps, 2 Cor. 12. 18. if one of us should be the rest Iudges, and let the Spirit of the Prophets be subject to the Elders, 1 Cor. 14. 32.

3. Take heed of sodering in the least Degree with persons or Doctrines contrary to the simplicity and purity of the Gospel; every Christian is to command, and it comend earnestly for the Faith once delivered to the Saints, *Jude* 1. but we much more; the Gospel is committed to us, Gospel truths are committed to us, to preserve and keep them pure for

B 2.

God

God and for our Generation, 2 Cor. 5. 19. *yea we are in a special manner for the defence of the Gospel*, Psal. 1. 17. *we are Watchmen*, Ezek. 33. 7. if a Centinel be surprized the whole Camp is jeopardized; Deceivers are subtle, our Generation many of them weak and unskilful in the Word of Righteousness; the Adversary doth especially aime at us.

4. Let us by all possible means cry down the evils and sins of our Generation, spare none, *Isa. 58. 1.* let us not lisse out a word willingly in favour of those things that do undoubtedly expose both us and our Generation to the displeasure of God, the crying sins of *New-England*, *Pride*, *Uncleanness*, *Drunkennes*, &c. let us cry them down with all our might, break down that which will else break down our Generation, we cannot do our Generation better Service, nor the God of our Generation then by bearing faithful witness against whatsoever tends to the ruine of it.

5. Lastly, Let us not shrink from, nor in our work notwithstanding all the hard measure we may meet with from our Generation, from whom we may have expected better things, but let us go on in the *Name and strength of God*, and eye his Glory in all we do, and *he will be with us*, times face sadly upon us, the best times for the Ministry seem to be at an end in *New-England*, there is a Generation springing up that pretend to devotion, but a principal part of their devotion lies in contradicting and blaspheming the truths and Servants of God, like to the devout persons spoken of, *Act. 13. 50.* the Apostles of Christ suffered more from those that were Superstitiously devout, then from the *Pagan Gentiles*, but let us pray for those that prate against us, *blest they that curse us*, speak truth to them that belye us, although we may be counted their Enemies for so doing, however our Generation carry to us, yet let us do all that in us lyes to bring them to Heaven, let us seek their good that seek our hurt, seek their Conversion, who seek our subversion; *let us rejoyce and be exceeding glad*, that we are not under that *woe of all men*, that is, of all sorts of men *speaking well of us*, *Luk. 6. 26.* (which is not to be expected except we are of such a temporizing Spirit as to speak well of them) but rather, that they *speak evil of us falsely for Christ's Name and Gospels sake*, for *great will be our reward in Heaven, so persecuted they the Prophets that went before us.* ver 22. 23.

5. To those whom God and his people shall choose to sit at the Stern to rule this Jurisdiction for this following year, I shall humbly present you

you, 1. With a few words of Counsel, and 2dly. Seal and bind them with an exciting encouraging *Sanction*, and so conclude.

In General, Be exhorted, much Honoured in the Lord, to look carefully to the promoting of Religion and Justice; they are both your Charge; Religion and Justice are like the two *Pillars* of *Solomons porch*, *Jakin* and *Boaz*, 2 Chron 3. 17. *Keep them up and they will keep up the building*;

And 1. Let Religion be first, and as *lachim* be set on the right hand, let it have the priority and preeminency upon your hearts, and in your Administrations, it is the first and great Command, it is not unbecoming a Christian Magistrate to mind matters of Religion, but to neglect it.

To provoke you hereunto, Consider,

1. Who it is that exalts you, who is your promoter? it is God and Christ, *Psal 75. 6, 7.* Electors are from the East and West, &c. but promotion is from God; he sets you up, *Prov 8. 15, 16.* *By my Kings reign, &c. Prov. 16. ult.* the whole disposing of the lot is of the Lord, shall God exalt you, is it not good Reason then that you should exalt him!

2. God puts his Name upon you, *Psal 82. 6.* I have said, ye are Gods, let not him be called a God upon Earth that hath no respect to the Interest of the God of Heaven.

3. God is present in all your Courts of Judicature, he stands to overlook you, *Psal. 82. 1.* to see what you say and do for him.

4. God hath delivered the Custody of both Tables into your hands as Magistrates, when God writ the two Tables of Stone a first and a second time he delivered them into the hands of *Moses*, he did not only deliver the Second, and discharge him of the First, but gave both, *Exod 31. 18.* and 34. 29. God did not say to *Moses*, see thou to matters between man and man, and as for matters respecting my Interest, let them alone to me, but equally charged him with both.

5. God hath laid a charge in the fourth Commandment, as upon the Father and Master so upon the Magistrate to see that the Sabbath be observed, *Exod. 20. 10.* the Stranger that is within thy gates, he must be lookt to that he prophane not the Sabbath, there is not the like Sanction on any Command of the Second Table.

6. It was the Spirit and office of David and all the good Kings of Judah, to look into and take care of matters of Religion; yea, this was the distinguishing Character between good and evil Rulers; the good Magi-

frates minded matters of Religion according to Gods Institution, yea, such Kings as were not upright were said, to do that which was right in so doing, although not with a perfect heart; yea, where any Kings are commended here comes in a *But* in their Commendations, namely, that the High places were not removed, &c. 2 King. 12. 2, 3. and 14. 3, 4. and 15. 3, 4. and ver. 34, 35. But mind the Example of good King Iosiah, 2 Chron. 34. 31, 32, 33. and the King made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments, &c. and he caused all that were present in Jerusalem and Benjamin to stand to it, &c. and Iosiah took away all the abominations, &c. and made all that were present in Israel to serve, even to serve the Lord their God, and all his days they departed not from following the Lord the God of their Fathers: doth Jeroboam the Son of Nebat make Israel to sin, and shall not Iosiah make Israel to serve God! Let nothing therefore be wanting on your parts that may make your Israel to serve the Lord, neither good Laws, nor faithful Executions of them, nor holy Examples, nor religious covenanting, &c.

Object. But some may say, this was in the old Testament, what have you in the New-Testament either as to Precept or President for it? To this I Answer,

1. As for a Precept, Consider two things.

1. What have you against it, or to Countermand it in the New-Testament? who durst have abolished the Ceremonial Law that was of force in the Old-Testament, if the New-Testament had not done it?

2. What Precept have you in the New-Testament for the Magistrate to meddle in matters civil, to punish Theeves, Lyars, Unclean persons, Murderers? must you not go to the Old Testament for it? then why not also for their dealing in the matters of Religion? but if you look into Rom. 13. 3, 4. you will find the civil Magistrate is to be a Terror to evil doers, if those that violate the first Table be evil doers, then the Magistrate is to punish them for it.

2. As for President, Consider also two things,

1. The Times wherein the New-Testament was written were the Times prophesied of, wherein the Heavens should rage, and the Kings and Rulers of the Earth sit themselves against the Lord, and against his Anointed, Psal. 2. 1, 2, 3. with Act. 4. 25, 26, 27. but they had better counsel given them in the Conclusion of the same Psalm, ver. 10, &c.

2. If you can any of you find me a David, a Iosiah, a Hezekiah, a Iehoshaphat,

Iehoshaphat, a Nebuchadnezzar in those *New-Testament* times, and I shall find that they did as much for God as they in the *Old*, and I doubt not but had *Nero* and *Gallio*, and others of that Temper lived in the *Old Testament* times, they would have done as little for God, and as much against him, as when they lived in these latter Times.

By way of Direction,

1. *Kiss the Son*, kiss him heartily in respect of the disposition of your own Souls, kiss his mouth, his hand, his foot, Kiss him with a kiss of *affection*, Kiss him with a Kiss of *Subjection* to all his Ordinances, Kiss him with a kiss of *Adoration*, *Psal.* 2. 10, 11, 12. it will be your wisdom and honour so to do.

2. Let the Churches of the Lord Jesus find *protection* and *patronage* under the shadow of your wings, for the sake of the Church the world stands; the *Princes of Israel* pitched their Standard at the Command of God, about the *Tabernacle of the Congregation* to secure it, *Numb.* 2. 2. Churches do now grow low, you have been brought forth and brought up in the Churches of Christ, take your Mother by the hand, that it may not be said as *Isai.* 51. 18. *not any taketh her by the hand of all the Sons she hath brought up*, Remember what is spoken of Kings, *Isai.* 49. 22.

3. *Speak comfortably to those that teach the good knowledge of the Lord*, as *H Ezekiel* did, *2 Chron.* 30. 22. let us have your favourable and gracious aspect (and let nothing be done by any of us to render us unworthy of it) a good Correspondence between Magistracy and Ministry conduces much to the good of our Generation; *Israel's Redemption* out of Egypt began when *Moses and Aaron* met and kissed each other in the Mount of God, *Exod.* 4. 17. Satan labours to make breaches between us; our Adversaries put us together and make us their Butts to shoot at, (Priests and Rulers) God puts us together, unites us in giving us the same Titles, Ministers, Fathers, Nurses, Elders, Shepherds, God leads his people like a flock to the promised Land by the hand of *Moses and Aaron*, *Psal.* 77. 20.

4. Let all the Ordinances of the Lord Jesus Christ be precious to you, own all Christs Institutions invisibly and visibly, let not any of you be found among them that turn your backs upon any Ordinance of Christ Jesus, own and love them heartily for God & your own souls sake, and visibly for your Generations sake, you are *Leaders*, if a Leader turn his back
others

others will be too ready to follow you, let them be more dear to you than your dearest interest, *they are Gods All*, Luk. 15. 31. they have been *New-Englands All*, *New-Plimouths All*, let them be your *All*.

5 Let Gods Sabbaths be of high and honourable account in your eyes,; remember the fourth *Commandment* that doth concern you; let Sabbaths be prophaned farewel all Religion, be careful that neither through Idleness, Sloathfulness or Prophaneſs the Sabbaths of the Lord our God be polluted among us; they are questioned by many, denied by others, prophaned by others, Ob remember *Nehemiah*, and his care upon this account, *Chap. 13. 15---22*. God threatens that *a Land ſhall enjoy her Sabbaths if the Inhabitants thereof neglect and prophane them*, Lev. 26. 34, 35 it would be a dreadful thing to ſuffer the Sabbath to be prophaned in *New-England*.

6. Let no Plantation in this Jurisdiction (if it may with your care be poſſibly prevented) be without a *Teaching Miniſtry*; ſuch places will prove *Nurseries of Ignorance, Atheiſm, Herieſie and Prophaneſs*: we read of three great wants in *Iſrael* that were cauſes of woe to them, *Judg. 5. 8. judg. ult. ult. 1 Sam. 13. 19, 22* there was no *King*, no *Smith*, no *Sword* nor *Spear*, and a fourth as bad or worſe then any, no *Miniſtry*, *2 Cor. 15. 3. then they were without God*, Eph. 2. 12. the more careleſs Children are of themſelves, the more care their Parents ſhould take for them.

7. Tollerate not things that are intollerable, a boundleſs Toleration will be found at laſt an intollerable thing; ſuch as differ only in Circumſtantials, *Controverſal points* and are quiet, peaceable, moderate, and do not buſy themſelves in learning others, we may and muſt bear with them, *Pſal. 3. 15, 16*. but when perſons erre in Fundamentals, deny *Chriſt Jeſus*, the *Word of God*, *Eternal Election*, &c. ſuch Herieſies and Hereticks had need be ſuppreſſed.

2, *Look to Juſtice and Judgement*, this is a great Charge laid upon you by the Lord; mind *Ichoſaphats* charge, *2 Chron. 19. 6, 7, 8. Zech. 8. 16. Execute the Judgement of truth and peace in your gates.*

1. In Criminals, be a terror to evil doers; Rom. 13. 3. let every ſin be puniſhed with condigne puniſhment, let ſinners tremble to ſtand before you, let them behold your face as the face of God, ſay to the Fools, *deal not ſo ſilly*, and to the Wicked *liſt not up the Horn*, *Pſal. 75. 4, 5.* ſo
punish

punish offenders, as that *Israel may bear and fear and do no more presumptuously*, Deut. 13. 11. let not any sin or iniquity live, much less flourish under you, and let not Crimes against the first and great Commandment be accounted little Crimes.

2. Is Civil, between man and man.

1. Let Justice be faithfully distributed, your eye of favour and respect must be upon the Faithful; Psal. 101. 6. therefore you must be faithful in all your Administrations, put on Righteousness as a Robe and Justice as a Diadem, Job 29. 14. take heed of shewing favour or affection to any person in any Case more then the Case deserves, *know not his Father nor Mother, sister nor brother, high nor low, friend nor foe, this was Levies blessing*, Deut. 33. 9. you are Gods, represent not an unjust God to the world.

2. Labour in searching out Cases that are difficult, *God will be with you in it* Job. 29. 16. it is your work.

3. Be not too ready to hear complaints, give not ear to any one party that may prepossess you, as God hath given you two ears, if you have one for the Complainant, reserve the other for the Defendant, Judge no mans Case so much as in your breast, before you hear him and his Accusers face to face, Act. 25. 16. Job. 7. 51. Remember in Ziba's Case, how deeply his Accusation did sink into Davids Spirit, that when honest *Mephibosheth* came he could not have Justice, as those words seem to import, 2 Sam. 16. 1-4. and 19, 25--29. mind what God sayes concerning Sodom, Gen. 18. 20, 21. I will go down, &c. which is for your Example.

4. Look to Witnesses, many do not understand the nature of an Oath, do not fear an Oath, such should be solemnly warned; if Truth fall in the Streets equity cannot enter, Isai. 59. 14. if Witness be contradicting, it is good in such a Case that they stand together before the Lord and the Judges, and diligent inquiry is to be made, Deut. 19. 16, &c.

5. Look to Attorneys, the stating of Attorneys that are approved for Faithfulness, it may in some respect be inconvenient, but the suppressing of such as will for their own ends espouse any Case right or wrong, and by their wits put a fair Cloak upon a foul Case, and create needless Suits, and be incendiaries in places, and maintain Contention that Contention may maintain them, such as care

not who looses, so they may gain, I say, to suppress such will be of great use to the maintenance of Justice and Peace

6. *Be eyes to the blind and feet to the lame*, an honest and just cause that is clearly so in your Consciences, let it not fall in Judgement if you can keep it up, *Iob. 29. 15. and ver. 12. defend the Fatherless and Widow, and such as have no helper, Psal. 82. 3, 4.*

To Seal and bind up what hath been spoken.

1. Consider that awful word, *Psal. 82. 6, 7. you are Gods, but you shall dye like men*, you sit upon the Bench now, *but you and we must stand at the Barre before the Tribunal of Christ*, you are our Judges, but you your selves must be judged, *Act. 24. 25. you are the Shields of the Earth, Psal. 47. 9* but you cannot Shield your selves from the assaults of Heaven.

2. To encourage you, mind these few things.

1. If you thus serve your Generation according to the will of God, you will herein follow the Examples of your worthy Ancestors and Predecessors that are asleep in the Lord.

2. You will hereby prevent Gods Judgement against us, you will keep off wrath from us, you will hinder his drawing forth the Sword of Justice, *Ier. 5. 1. God will not destroy us, nor make us desolate, nor throw us out of his sight, he may chasten us but he will not destroy us.*

3. You will be a blessing to us, we shall be blessed in you, *Eccles. 10. 17. Ier. 31. 29. the Lord bless thee O habitation of Justice*

4. we shall bless God for you, and bless you in the Name of the Lord, and bless our selves in you, *Psal. 72. 17, 18, 19.* and we shall make requests to God for you with joy.

5. God and his people will delight to improve you from time to time.

6. You will lay down your heads Comfortably, go quietly to sleep, and you will dye lamented, *2 Chron. 16. 14.* we shall burn odours for you, your Names will be embalmed and precious from Generation to Generation; God will say to you, *well done good and faithful Servants you have been faithful in a little, &c. Matth. 25. 20--23.* Do worthily in our Ephraim, and be Famous in our Bethlehem, *Ruth 4. 11.* Be strong and deal very courageously, and the Lord shall be with the good, *2 Chron. 19. ult.*

F I N I S,

